

THE

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# SHEKEL



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## LODZ/LITZMANNSTADT:



## WWII GHETTO MONEY

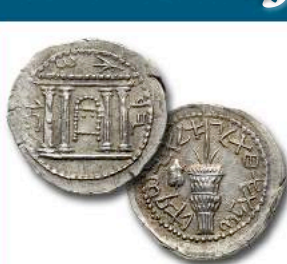
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- Featuring:*
- Jewish Coins Recycled During Roman Wars  
Part II by Stephan Fregger
  - Israel's Trade Coins and Banknotes  
by Simcha Kuritzky
  - Medals Commemorate Pope Paul VI's Trip  
to the Holy Land January 4-6, 1963  
by Mel Wacks

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CHAYA SARA OPPENHEIM, EDITOR

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# PRESIDENT'S MESSAGE

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When life gives you lemons, make lemonade. The worldwide pandemic has hurt many hobbies and clubs, with people unable to meet in person for a year now. But it also has forced a significant portion of the population to familiarize themselves with video conferencing. The AINA Board decided to take advantage of that fact. First, we moved our board meetings to the Zoom platform, which allows for meetings more frequent than annually and saves on travel expenses. Second, we decided to hold seminars on Zoom.


Our first seminar on March 14th was a great success, with an audience of over 60 drawn from both AINA and the American Numismatic Society (ANS). We are now going to hold on-line meetings periodically with one speaker. Any members who would like to get the link to the Zoom sessions should send their email to AmerIsraelCoin@gmail.com.

Our session lasted just under two hours, with the first hour devoted to David Hendin's talk on Hasmonean coinage and recent scholarship that determines the proper chronology of the different issues based not only on the names but also the lettering style and overstrikes. Mr. Hendin mentioned that this talk was based on articles he published in the Israel Numismatic Journal, one of which is available at [www.academia.edu/393523/Hasmonean\\_Coin\\_Chronologies\\_Two\\_Notes](http://www.academia.edu/393523/Hasmonean_Coin_Chronologies_Two_Notes) for free download. You can also email him directly at [DHendin@gmail.com](mailto:DHendin@gmail.com) and request a copy of his latest article that is not yet on the Academia website. This talk has been uploaded to YouTube and can be seen at [youtu.be/HB3dWT7zx\\_o](https://youtu.be/HB3dWT7zx_o).

Next was Ira Rezak who discussed medals of the Bezalel School in Jerusalem, particularly portrait medals as plaques sculpted by Moses Murro, as well as his medals for the Levant Fairs featuring a flying camel.

I concluded the seminar with a talk called *The Significance of 3.14*, since our talk was given on 3/14 in the Gregorian calendar, which showed a variety of amulets, love tokens, jewelry, and *mezuzot* displaying God's name *Shaday*, which in Hebrew *gematria* is 314. This talk has been uploaded to YouTube and can be seen at [youtu.be/g0BLfgDtc9U](https://youtu.be/g0BLfgDtc9U) (that's a zero not an O).

Our next talk was May 23 with President Emeritus Mel Wacks speaking on *Ten Important Jewish American Medals and Coins* ([youtu.be/SXMRBJtB268](https://youtu.be/SXMRBJtB268)) in honor of Jewish American Heritage Month, and Joel Iskowitz discussing some of the more than 50 coins and medals he has designed for the U.S. Mint and others ([youtu.be/nli5ufWGMTA&t](https://youtu.be/nli5ufWGMTA&t)).

On August 22 at 2 PM Eastern time, Dr. David Jacobson of the University of Oxford will speak on the subject of his book *Antioch and Jerusalem, the Seleucids and Maccabees in Coins*.

**Simcha Kuritzky**



# DAVID JACOBSON WINS 2021 SHEKEL PRIZE

Mel Wacks NLG



*David Jacobson*, Associate of the Faculty of Oriental Studies Faculty, University of Oxford, has won the Shekel Prize Medal, awarded by the American Israel Numismatic Association for “Agrippa II, the Last of the Herods” as the best 2020 publication on Judaic/Israel numismatics. Upon receiving the news, Jacobson indicated: “It is a great honour to be the recipient of this prestigious award and I greatly appreciate the esteem of the members of the judging committee of my endeavours.”

Jacobson has described his attraction to the subject: “What drew me to studying the coinage of the last Herodian monarch Agrippa II, the last Herodian king in the Land of Israel were its distinctive characteristics. His coin issues are prolific, almost equalling the combined total of all the previous Herodian kings and tetrarchs. Its other striking feature was the closeness of its various coin designs to those of Roman coins.

“I quickly realised that the coinage of Agrippa II had hitherto not received adequate treatment

and so decided to investigate it myself. In my first study of this coinage, I was able to show that the coin denominations reflect a move to integrate Agrippa II’s currency system with the Roman one (*Israel Numismatic Journal* 19 (2016), 63-75). Delving deeper, I found that I could use the era used on his coins to pinpoint the year of his death to 94/95 CE. Hitherto, the end of Agrippa’s reign had remained an unsettled question, in contention among scholars.

“When I began to examine Agrippa II’s coins, it struck me that

*Continued*

*Continued*

there was no proper biographical study of that king, so I decided to write my own account, which has now been published under the title *Agrippa II: The Last of the Herods*. This monograph reveals important new facts about him, his relationship with his sister Berenice and the reasons for Agrippa's abandonment of

the Jews during and after the war against Rome (the First Revolt). These findings are in addition to what I have managed to learn about Agrippa II and his times from his coins. I hope that those interested in the Herodian kings and numismatics will wish to read my book and perhaps find answers to some of their questions."



Herod Agrippa II never portrayed himself on his coins, but he did appear as a teenager on extremely rare issues of his father Herod Agrippa I struck 40/41 C.E. in Caesarea Philippi. Courtesy of Fontanille Coins.

The other entries for the 2020 Shekel Prize were "Catalog of Paper Payment Tokens in Israel" by Alexander Golberg, "Guide Book of Banknotes, Coins and Tokens of Israel" published by Isranumis, and "Medals of the Jewish-American Hall of Fame 1969-2019" by Mel Wacks. The winning book and the other nominees are all available on amazon. The distinguished panel of judges includes Dr. Haim

Gitler, Israel Museum Curator of Numismatics; David Hendin, American Numismatic Society Vice President; Simcha Kuritzky, President of AINA; Dr. Ira Rezak, AINA Board Member; and the committee chair, Mel Wacks, President Emeritus of AINA. Further information about past Shekel prize winners and the American Israel Numismatic Association are available at [www.theshekel.org](http://www.theshekel.org).<sup>24</sup>



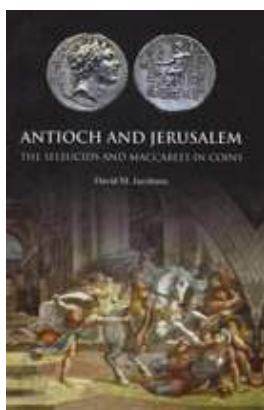
The Shekel Prize is an extremely high relief 3-inch medal designed by Victor Huster. Featured are three shekel designs—from a c. 8<sup>th</sup> century BCE shekel stone weight, a shekel of the First Revolt (66-70 CE), and 1-new shekel (issued by Israel beginning in 1985).

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**Book by David Jacobson *Antioch and Jerusalem*  
Offered at Special Discount Price to AINA Members**

David M Jacobson's highly respected survey of Hasmonean coinage and the various sources of its iconography recounts the heroic story of the Maccabees and explains how they successfully took on the might of the Seleucid realm, illustrated by the coins issued by the main protagonists. Mel Wacks indicates "This book is a great read whether or not you collect ancient Judaean coins."

Reduced from the retail price of £30, the special price for AINA members is £10 per copy, convertible at the daily exchange rate to roughly \$12.50, plus postage at around £7.50 to the US. Payment can be made on the publisher's website [www.spinkbooks.com](http://www.spinkbooks.com) via credit card or Paypal, or by bank transfer with an invoice if buyers contact Spink via email at [books@spink.com](mailto:books@spink.com).



Here is an excerpt from Paul J. Kosmin's review for the Biblical Archaeology Society:

"The book's key attraction is the series of coin images with which the historical narrative is illustrated; these are glorious and reward close observation. The coin issues of all the main players are included, in different metals and denominations, beautifully reproduced, always with obverse and reverse sides shown and with full captions (date, weight, legend and references to the most recent catalogs). While I am less comfortable than Jacobson in reading personality out of the idealizing royal portraits and epithets of the Seleucid coins—there is, of course, no such danger with the nonfigural Hasmonean coins—their sequencing allows the reader to grasp iconographic developments, monetary debasing and expansion of legends. Jacobson offers a helpful survey of Hasmonean coinage and the various sources of its iconography." □



# JUDAEA CAPTA: SUBJUGATION AND DEFEAT ON ANCIENT ROMAN COINS PART II

By Tyler Rossi

*Courtesy of [www.coinweek.com](http://www.coinweek.com)*

The second main image on the Judaea Capta series, a date tree with seven fronds, symbolizes the province of Judaea and its agricultural bounty that flourished despite the Levant's vast deserts. This variety of bronze  $\text{Æ}$  minted

in the recently pacified Judaea only depicts a palm tree and no captive, as shown below. The locals might have had a greater or at least different understanding of the palm tree imagery than Roman subjects thousands of miles away in, say, Britannia.



Roman Empire. Domitian. 81-96 CE.  $\text{Æ}$  (28mm, 13.43 g, 1h). 'Judaea Capta' type. Caesarea Maritima mint. 92 CE. OBV: Radiate bust right, wearing aegis REV: Palm tree with date clusters hanging from either side. REF: Meshorer 394; Hendin 1458; RPC II 2307.

Usually, while it does not appear alone, the third main element of the Judaea Capta imagery is a group of trophies. The inclusion of a military trophy—captured weapons and

armor hung from a tree or post—represents a military victory over the defeated enemy, as shown on the silver denarius of Titus below, promote the emperor's martial success.



Roman Empire, Titus. CE 79-81. AR Denarius (20mm, 3.49 g, 6h). “Judaea Capta” type. Rome mint. Struck 24 June–1 July CE 79. OBV: Laureate head right  
REV: Trophy above Jewish male captive kneeling right, hands bound behind him.  
REF: RIC II.1 1; Hendin 1486 corr. (obv. legend); RSC 334a.

What is remarkable about this motif is the fact that Roman coins tended to reserve military trophies for conquered foreign foes, not recently pacified rebellious provinces. For example, Julius Caesar employed similar military propaganda when a moneyer at

his traveling military mints struck denarii with a Gaulic captive pictured below a military trophy strikingly similar to that on the Judaea Capta series, as seen below.



Imperial Rome – Julius Caesar AR Denarius. Military mint, 48-47 BCE. 3.61g, 19mm, OBV: Diademed female head right, cruciform earring, and pearl necklace; IIT (Caesar’s age) behind REV: Gallic trophy holding oval shield and carnyx above bearded captive (Vercingetorix?) seated to right on ground with hands tied behind back, wearing neck torque; CAE-SAR across field. REF: Crawford 452/4; CRI 12; Alföldi pl. CXLII, 49/10 (this coin); BMCRR Rome 3959; RSC 19a.

It was not uncommon for these events to be “played down” by an emperor “because provincial unrest reflected poorly on their ... claims to be the guarantors of the Roman order” (Keddie, 30). While foreign defeats and barbarian invasions all proved difficult for emperors to overcome, domestic unrest struck directly at imperial legitimacy.

After the Julio-Claudian dynasty ended with Nero’s death, an emperor’s legitimacy rested on his strength, his military successes, and his ability to maintain order and security throughout the empire. Before, imperial legitimacy sprang from a familial relationship to Julius Caesar and Augustus. Rebellious provinces should be quickly suppressed and brought back into the fold. Rising to power after a civil war and years of brutal Neronian misrule, Vespasian inherited an exhausted empire and no external

military victories. As a result, he used the subjugation of Judaea to “legitimate his family’s claim to the imperial throne, and later, commemorate the Flavian record of military prowess” (Keddie, 30).

Victory, the fourth major recurring motif on the Judaea Capta series, can be seen on this Æ Sestertius of Vespasian minted in Rome. This goddess possessed a “symbolic value” that was integral to the “fate of Rome” and she appears on coinage promoting an imperial victory (Keddie, 20). This underscores the view of the Jewish people as outsiders and non-Romans by the empire’s pagan population. Even though the emperor intended to strengthen his power base by promoting his only major military victory, Vespasian portrayed himself as the restorer of peace and the Jewish people as defeated barbarians.



Roman Empire, Vespasian. Æ Sestertius (22.53 g), CE 69-79. Judaea Capta type. Rome, CE 71. OBV: laureate head of Vespasian right. REV: S C in exergue, Victory standing right, foot on helmet, inscribing shield set on palm tree; to right of tree, Jewess seated right in attitude of mourning. REF: Hendin 1508; RIC 221



*Continued*

Judaea Capta imagery was not a Flavian innovation; they merely popularized it.

In fact, this series is reminiscent of the *Victoria Augusti* series a hundred years prior. Octavian (Augustus) struck two denarii, seen below, commemorating his

capture of Egypt and Armenia in the civil war between himself and his fellow triumvirs, Mark Antony and Lepidus. While neither included any imagery similar to the later Judaea Capta series, they did use the actual word “Capta” in their inscriptions.



Imperial Rome, Octavian, 27 – 14 BCE-CE AR Denarius, Pergamum circa 19-18 BCE, AR 3.83 g. OBV: Bare head. Rev. ARMENIA / CAPTA Tiara and bow cases with a quiver. REF: C 12. BMC 673. RIC 515. CBN 997.



Imperial Rome, Octavian, 27 – 14 BC-CE AR Denarius, Brundisium circa 29-27, AR 3.77 g. OBV: CAESAR – COS·VI Bare head r.; behind, lituus. REV: AEGVPTO / CAPTA Crocodile advancing r. REF: C 2. BMC 650. RIC 275a. Sear Imperators 430. CBN 905.

*Continued*

An interesting mistake on a Judaea Capta sestertius from the collection of S. Moussaieff further demonstrates the influence of this earlier Augustan. The legend

on the sestertius's reverse reads "IVDAEA AVGVST SC" (Barag, 1978, pg 18) instead of IVDAEA CAPTA.



**Judaea Capta** type sestertii generally have the inscription *IVDAEA CAPTA* or *VICTORIA AVGVSTI*, but this extremely rare hybrid features the strange legend *IVDAEA AVGVST*.

Over 25 years of active minting, this politically motivated series helped shore up the Flavian regime by promoting imperial strength and reaching and back to Augustan triumphs. Yet the Judaea Capta coinage promoted the spread of imperial ideology at the expense of the Jewish people. However,

these coins remain quite popular with collectors and are actually relatively common. A low-quality AS may sell for as low as \$50-75, a mid-range AR denarius may cost \$150 and an interesting rare type may cost \$4-5,000. ▢

\* \* \*

## Sources

Barag, D. (1978). "The Palestinian "Judaea Capta" Coins of Vespasian and Titus and the Era on the Coins of Agrippa II Minted under the Flavians", *The Numismatic Chronicle* (1966-), 18, 14-23.

Keddie, G. (2013). *IUDAEA CAPTA, IUDAEA INVICTA: The Subversion of Flavian Ideology in Fourth Ezra* [MA Thesis]. University of Texas at Austin.

*This article is reprinted with courtesy from CoinWeek. CoinWeek has extended its coverage of Ancient and Biblical Coins and is now publishing between 8-12 articles on the topic, several feature-length, each month.*



# JEWISH COINS RECYCLED DURING ROMAN WARS PART II

By Stephan Fregger

## RECYCLED COINS OF THE BAR KOKHBA REVOLT (132 – 135 CE)

After Rome captured Jerusalem and destroyed the Temple in 70 CE, successive Roman emperors dealt harshly with the rebellious province of Judaea. For 60 years, the Jews chafed under their oppression. In 130 CE, Emperor Hadrian went so far as to change the name of Jerusalem to Aelia Capitolina. Then he announced plans to build a new temple on the site of the sacred ruins of the Jewish Temple and dedicate it to the pagan god Jupiter. That final sacrilege enraged the Jews, and in 132 CE, a charismatic leader they called Bar Kokhba led them in a revolt to reclaim their state.

The rebel administration knew that the best way to announce the existence of their new state would be to issue coins – the portable, in-the-pocket, best mass media propaganda and advertising tool of the time. However, the silver availability for coinage at the start of the Bar Kokhba Revolt was completely different than that at the start of the First Revolt. There was no Temple Treasury to recycle for coinage. All that silver had been converted to shekels or was confiscated by the Romans.

On the other hand, there was a ready availability of silver in the form of Roman coins and coins from other regional mints which were in wide circulation throughout the province. What better way of displaying disdain for Roman rule could there be than to deface the image of the emperor on the coins by restriking the Revolt coins over them? The rebels effectively introduced their new era by defacing Roman coins with Jewish symbols and Hebrew proclamations: “Year One of the Redemption of Israel,” followed by the next year’s “Year Two of the Freedom of Israel.”

There is no controversy over whether the coins of the Bar Kokhba Revolt were recycled. *All* of the Bar Kokhba Revolt coins were recycled Roman, Greek and even Ptolemaic Egyptian coins.

### The Recycling Process

Coins typically have areas of high-relief details (i.e. raised inscriptions, head of the emperor, images of gods, animals, etc.) Since a near-flat coin flan is necessary in order to uniformly sink the new die image into the

*Continued*

*Continued*

recycled coin metal, the mint had to flatten the existing coins to even-out the high and low areas. Flattening also served to obliterate the host coin details. Usually, their flattening efforts were successful. However, there are many instances where the underlying details were not completely obliterated during the re-minting. Here are some of the most obvious host coin image intrusions and flattening errors.

### **Silver Coins**

The largest of the Bar Kokhba silver coins was the *Sela* (26-28 mm). Sela'im were overstruck on

Roman Provincial Tetradrachms, principally from Syrian Antioch (in modern-day Turkey) and Tyre (in modern-day Lebanon). Silver being a malleable precious metal, the silver coins were hammered down to produce a flattened flan.

The image below is a nominal Sela obverse showing the facade of the Jerusalem Temple and the holy ark, surrounded by the inscription "Jerusalem." The right image (inverted), from the Shoshana Collection Sale, shows the un-obliterated head of Tyrean god Melkart on the Tyre tetradrachm host coin, peeking from behind the columns.<sup>1</sup>



**Nominal Sela Obverse**

The left Image below is a nominal Sela reverse showing a lulov and ethrog, surrounded by the inscription "For the Freedom of Jerusalem". The center image shows a ghostly silhouette of At the top of the next page, Emperor



**Melkart Peeks Out**

Vespasian, can be seen on an Antioch tetradrachm host coin, sniffing the lulov. For comparison, an Antioch tetradrachm of the same host type shown in the right image.

*Continued*



**Nominal Sela Reverse**



**Vespasian Sniffing**



**Antioch Tetradrachm**

The small (18-19 mm) silver coin of the revolt was the **Zuz** (plural: Zuzim), which were struck on Roman denarii or Greek imperial drachmas. Often, when the host coin intrusions on the Zuzim are very clear, they appear to be from un-circulated coins. Some have suggested that the rebels may have hijacked a Roman paymaster's wagon, and

confiscated the brand-new denarii for recycling.

The left image below clearly shows the face and bust of Emperor Trajan from the host Roman denarius; the right image shows a Roman deity on the reverse side of the host coin denarius holding a cornucopia, while also seemingly grabbing the bell of the Bar Kokhba's Temple trumpet.



**Trajan Watching**



**Hand Holds Two Horns**

## Bronze Coins

Bar Kokhba bronze coins were issued in three denominations: **Large, Medium and Small** –

their common names have not come down to us. Coin sizes and weights varied considerably within each, due to the wide assortment of circulating foreign

*Continued*

bronzes available for restriking. Denominations were distinguished from each other only by imagery on the coin: Large bronze (Amphora), Medium bronze (Palm Branch / Lyre, and Vine Leaf / Palm Tree); Small bronze (Bunch of Grapes / Palm Tree).

Preparation of bronze flans was problematic for the mint, since bronze is much less malleable than silver. Thus, hammering high-relief bronze host coins would not always flatten them enough to permit the new dies to evenly sink into the flan metal. Further, too much hammering could stress the flan. The mint solved the high-relief problem in

a simple way. Since bronze is not a precious metal, they just filed off the high-relief portions! Many Bar Kokhba coins display tell-tale striations from the filing work (called “flan adjustment marks” by some catalogers).

The **Large** bronze coins (28-36 mm) are often known by the Arabic nickname as “Abu Jara” meaning “Father of the Jar” because of the large amphora jar depicted on its obverse. The nominal Abu Jara below on the left is the result of a well-struck, well-prepared flan. The center and right images, from the Abraham Bromberg Collection sale, show the results of flan filing and excessive hammering.<sup>2</sup>



**Nominal Abu Jara**



**File Striations**



**Excessive Hammering**

**Medium** bronze coins (24-29 mm). I unexpectedly became acquainted with flan preparation issues, when I acquired my first Bar Kokhba coin 60 years ago. I purchased it from a respected coin company’s mail-order list that had no illustrations. When

my coin arrived, I was somewhat disappointed by the lumpy surface of the vine leaf on the reverse side. A few days later I happened to turn the coin 120° and realized that the “lump” was really the high relief head of an emperor from the host coin that had not been filed down.



*Continued*

There he was, lurking behind the leaf. It became one of my favorite coins.

The Medium bronze left and center images below show my

unexpected emperor. The coin on the right shows filing striations on the obverse of a similar coin.



**Lumpy Grape Leaf**



**Lurking Emperor**



**Striated Flan**

**Small** bronze coins are typically 18-21 mm. Mint production of this coin was just a fraction of the Medium coin production, perhaps due to a scarcity of suitable small flans, the Small bronze image left below shows a nominal a well-struck, well-prepared flan. The center image displays file

adjustment marks. The right image shows the level of the mint's desperation in searching for search Small bronze flans. This coin was struck on a tiny 16 mm prutah flan, which is too small to accept the entire image and inscription.



**Nominal Small Bronze**



**Striated Flan**



**Tiny (16 mm) Prutah Flan**

*Continued*



## **Bar Kokhba Revolt Numismatic Legacy**

The Bar Kokhba Revolt began with major victories in 132 CE, catching the Romans off guard. It appears to have driven the Romans off the site of the Temple and perhaps out of the entire city of Jerusalem. It controlled the countryside. By 133 CE, the Romans responded by bringing in as many as 12 full or partial legions, estimated to have been from one-third to one-half of the entire Roman army. The massive infusion of Roman troops began

to turn the tide, and by 135 CE, it was all over. Bar Kokhba died in the battle at Beitar, less than 10 miles southwest of Jerusalem.

The independent state established by the revolt lasted for two and a half years, leaving behind memories of a futile war. But it also left behind hundreds of fascinating Jewish coins displaying national proclamations and religious symbols, while (mostly) obliterating images of Roman oppressors through the economic necessity of creative recycling.☐

**NOTE: Except where otherwise referenced, all pictured coins are from the author's collection**

### **Foot Notes**

<sup>1</sup> Heritage Auctions, *The Shoshana Collection*, Dallas, Texas: March 2012, 20260

<sup>2</sup> Superior Galleries, *The Abraham Bromberg Collection of Jewish Coins - Part I*. Beverly Hills, California: 1991, 231, 232

*About the author* - Steve Fregger is a retired professional engineer and part of the Gator Nation. He has been a collector of ancient Jewish coins for over 50 years. He was the recipient of the Ben & Sylvia Odesser Memorial Award (2009) For Outstanding Contribution in Judaic Numismatics.

## **IMPORTANT ANNOUNCEMENT**

If you would like to run for a seat on AINA's Board of Directors, send in a short bio and your reasons for running to Simcha Kuritzky, P.O. Box 13504, Silver Spring, MD 20911 or [aina.president@outlook.com](mailto:aina.president@outlook.com) by August 1.

# LODZ/LITZMANNSTADT: WWII GHETTO MONEY

By Charles Catlett

This is the story of money created and used in the Lodz Ghetto during World War II. Some will ask, “Why would you even collect these items?” These bits of paper and metal are among the few things that survived the ghetto. Seventy-five years have passed since the end of World War II; they help preserve the memory of what happened.

Lodz, Poland entered the written record in a 1332 document deeding the village to local bishops. In 1423 King Wladyslaw officially granted city rights to the village. Lodz was still a small town of 193 citizens when Poland was partitioned in 1793 and given to Prussia. After the 1815 Congress of Vienna treaty, Lodz became part of the Congress Kingdom of Poland, a client state of Russia. A decree by the Czar a year later allowed a number of German immigrants

to clear land and build factories and houses, helping to build Lodz from a sleepy town to a modern industrial center. It eventually became Poland’s largest industrial city, mainly based on the textile industry.

With Poland’s loss at the Battle of Lodz (November-December 1914), Lodz came under German occupation. After Germany lost in World War I, Lodz was returned to Poland in 1918. Then history repeated itself: Lodz was once again captured by the German Army on September 8, 1939, in the early days of World War II. On April 11, 1940, the Germans renamed the city Litzmannstadt in honor of Karl Litzmann, the commander who captured Lodz in World War I. Litzmann was a prominent member of the Nazi Party and German Reichstag in the 1930s.



Karl Litzmann

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On February 8, 1940, the Jewish inhabitants of Litzmannstadt and the surrounding area were relocated to a swampy northern section of the city and isolated from the rest of the population. This formed the Lodz/Litzmannstadt Ghetto, the second largest ghetto of WWII. By May 1, 1940, a barbed-wire fence with guard towers encircled the ghetto, sealing inside 160,000 Jews -- one third of the city's population. Over 30,000 apartments existed inside the four square kilometers, but only 725 had running water and most did not have sewage. Lodz had a population density of 40,000 people per square kilometer. By way of comparison, twenty-first century Manhattan has a population density of 27,000 people per square kilometer.

By 1942 an additional 40,000 Jews from Germany, Austria, and Luxembourg had been shipped to Lodz, as well as 5,000 Roma ('gypsies'.) In 1942, some 40,000 of the Jews and 5,000 Roma in Lodz were transferred to the Chelmno, Poland extermination camp and gassed in mobile killing vans. These victims tended to be the sick, elderly and children under the age of 10.

By 1944, the Lodz Ghetto was the last remaining ghetto in Poland. It was 'liquidated' from May through August as the Soviet Army advanced. Of the 80,000 that had survived until then, 7,200 were sent to Chelmno and most of the rest were murdered in Auschwitz-

Birkenau. Only 870 Jews remained alive in Lodz. Some were used for 'clearing work' while others managed to go into hiding. Eventually they were freed when Lodz was occupied by the Soviet Army on January 19, 1945, and the city reverted to its Polish name. Possibly 10,000-20,000 others survived the ghetto after being transferred to other work camps.

But while the Lodz Ghetto existed, it was an important industrial labor camp supporting the German military. Directly after capturing Lodz in September 1939, the German head of the security police established a Jewish administration to govern the 160,000 Jews and hundreds of businesses and workshops in the ghetto. The Germans appointed Chaim Rumkowski, previously vice-chairman of the Lodz Jewish community council, to be the "Chief Jewish Elder."

The previously established community council was abolished, and Rumkowski lead the new German- established 'Council of Elders.'

Mordechai Chaim Rumkowski (February 2, 1877-August 28, 1944) was born in the Russian Empire. He became a Polish citizen after the establishment of the Second Polish Republic in 1918. For a while, he was an insurance agent in Lodz. From 1925 to 1939 he was the head of a Jewish orphanage. One eyewitness report

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claimed Rumkowski exhibited an “unhealthy“ interest in children. He became infamously known for his cooperation with the Nazis.

The German head of administration of the ghetto was Hans Biebow. Rumkowski enjoyed the full confidence of

the Germans and was tasked to establish an administrative system of his own within the ghetto - - a state within a state. By July 1940 there were 7,316 Jews working in this self-administration. It included schools, hospitals, banks, a police force, a prison, and a post office.



Mordechai Rumkowski

Rumkowski seemed to bend over backward to please the Nazis (and likely to preserve his own life.) Ghetto residents grew to despise him, and he eventually needed to have two SS bodyguards by his side. His motto, “Our only recourse is to work,” enshrined the false promise that hard work and productivity would keep the ghetto inhabitants alive. It was Rumkowski, in fact, who in 1942 exhorted Lodz ghetto families to hand over to the Nazis children

under ten years old, the elderly, and the infirm for ‘relocation’ outside the ghetto. They were ‘relocated,’ of course, to the Chelmno extermination camp.

The function of ‘money’ within the ghetto was complex. The German Reichsmark currency was abolished as legal tender inside the ghetto two months after the barbed-wire walls went up, on July 8, 1940. According to Nazi rules, the Jews of the Third Reich were allowed to hold only the *receipts*

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for money, known as Quittungen. All German and foreign currency, as well as valuables, had to be exchanged in the Ghetto Bank for these Quittungen ‘receipts,’ printed expressly for ghetto use. Thus, anyone escaping would not have any German currency to use outside the walls of the ghetto. Money, gold or other commodities coming into the ghetto through the mail also had to be exchanged for receipts. Of course, the Germans both charged a high exchange rate and denied the Jews fair value for their property, allowing the Reich to become rich while the Jewish population was forced to work to survive.

Food was extremely limited, and the people worked long and hard. There was apparently no way to smuggle extra food into the ghetto. Workers were paid little, the equivalent of about 40 Marks per month, with occasional ‘bonuses’ for extra meritorious work.

Often, they were paid only in scrip, ration cards to buy food, postage or other supplies. Numerous varieties of food ration cards survived the war, showing

that each one was designated for a specific item (potatoes, spinach, soup, etc.) and each card only useful around the date when the specified goods became available. But the scrip was also traded on the black market, allowing some to acquire more “receipts.”

The receipts were the de facto ghetto currency. Rumkowski was put in charge of their production. He initially asked a well-known Jewish artist named Brauner to design them.

But Brauner’s submitted image of the sun rising behind a man shaking off his chains was deemed unacceptable. Ignacy Gutman ultimately designed the seven denominations of notes which were accepted. They were all printed outside the ghetto by the S. Manitus Printing Office at 87 Zeromski Street, on the “Aryan” side of town. They were all dated May 15, 1940 and issued two months later.

The notes have a similar design, with a slight color variation for each denomination: 50- Pfennig, and 1-, 2-, 5-, 10-, 20-, and 50-Marks. On the face of each note was “Quittung uber,” meaning ‘receipt



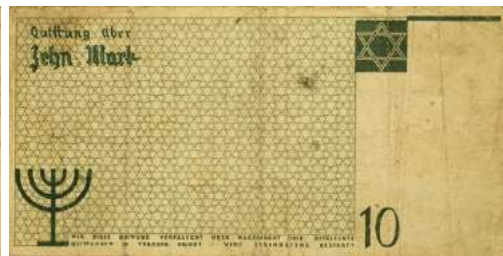
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for' each denomination. Below the denomination on the notes was the designation "Der Aelteste der Juden

in Litzmannstadt" (The Eldest of the Jews in Litzmannstadt) with the signature of Rumkowski below that.



The notes were printed by lithography, and some denominations also had watermarks. Each denomination also had its own special security device to prevent counterfeiting: a tiny dot hidden inside the background pattern. Printed wording on the back of the notes specifically warned against counterfeiting, which would seem unlikely inside a ghetto. But there *was* an attempt at counterfeiting by a man named Rauchberger. He created 5,500 of the 2- Mark

notes but failed to include the security mark -- and he released his counterfeits *before* the actual camp notes were released. There are contradictory reports of what happened to Rauchberger after he was tried and sentenced to a fine and a year in prison. According to one account, he was deported to his death; another account claims he was transferred to Sachsenhausen to join the Nazi Operation Bernhard, which counterfeited British notes.



Security marks on currency: a dot in the 'h' on the 10 Mark note, left; a dot to the right of the 'M' on the 2 Mark note, right

While Rumkowski's notes were fairly successful, they were not sufficient. On March 1, 1942, all coins of the German Reich were confiscated. So small change became non-existent. Postage became a problem since stamps only cost ten Pfennig, but the smallest note was fifty Pfennig. The post office tried printing 'small change' on strips of paper, and it also tried cutting up the fifty Pfennig notes.

Finally, Rumkowski asked Biebow if he could establish a mint within the ghetto and was granted permission. Biebow was reportedly an avid stamp and coin collector. Thus Litzmannstadt became the *only* ghetto or concentration camp under German control to mint coins. Rumkowski advertised a competition to design the coins, with a small supplement to the meager daily rations for the winning designer. Pinkus Szwarc, a draftsman before the war, became the medalist, and his design was minted in an initial run. All coins minted in the ghetto were produced in the ghetto's metalworking department at 73 Hanseatenstrasse.

Biebow did not approve of the initial design. Fortunately, some of the correspondence between Biebow and Rumkowski survived. Biebow's initial rejection letter stated:

1. The coin is the same size as the 10 Pfennig German coin.

2. The number "10" has the same form as that on the German coin.
3. The use of the German oak leaves along with the Star of David is intolerable.
4. The corn ears on the reverse side of the coin are also undesirable.

Therefore, I command as follows.

1. In order to avoid the waste of metal, the coin should be much smaller.
2. The design of the number "10" must be different from that of the German "10." It must be smaller and with a longer cross-barred 1.
3. The oak leaves are to be deleted, and the use of other symbols is unnecessary. However, a row of stars may be used.
4. The ears of corn on the reverse must be removed. Before you prepare a new die, I would like to have a new design submitted to me, so that unnecessary work in manufacture be avoided" (letter published by Piwowarczyk, 1979.)

A second design by a renowned engraver named Glezer was also rejected because it was "too complicated" and the "Jewish Coat of Arms" (a menorah within a Star of David) was not allowed to be represented on a ghetto coin -- even though it was on all of the

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ghetto currency. Finally, a third design by ghetto mint employee Pinkus Szwarc was accepted.

Production of the first design coins (Type 1) had commenced on

June 14, 1942 and stopped on June 24 after being rejected by Biebow. It is estimated that 100,000 were minted using a magnesium alloy.



1942 German 10 Pfennig compared with the initial design of a ghetto 10 Pfennig

They were withdrawn by the ghetto administration and destroyed, since the magnesium alloy could not be reused. Less than 50 examples remain today.

Circulation of the approved 10 Pfennig pieces (Type 2) started on December 8, 1942. The obverse simply had the legend “Quittung uber 10 Pfennig” (receipt for 10 Pfennig); the reverse featured a central Star of David with an incuse date inside, surrounded by the inscription “Der Aelteste Der Juden In Litzmannstadt” (The Eldest of the Jews in Litzmannstadt). These were made of the same magnesium alloy as the Type 1 pieces, called Elektron AM 503. Early reports on the source of the metal claimed it came from plane wreckages. But magnesium takes special equipment to be processed, since it is flammable

and oxidizes quickly. In fact, there were reports of ghetto residents using the coins for precisely those properties. “Sometimes we used coins to make a fire with, in our kitchens,” ghetto residents recalled. Ghetto correspondence also mentions “sheet Elektron.” This confirms that the metal was supplied by the Nazis for coin production.

Three other denominations of coins were made, all with the same design. The obverses have a large Star of David cutting into a circular border of barbed wire (the barbs also being Stars of David), with the word ‘Getto’ and date; the reverses had the denomination with a banner stating “Quittung uber” (receipt for) overlying the denomination, and again a circular border inscription “Der Aelteste Der Juden In Litzmannstadt.” The

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One final convincing bit of evidence that airplane wrecks were not used for coins: This is the remains of a P-52 Mustang that crashed on Mt. Tam (north of San Francisco). It would be difficult to extract any usable metal from wrecks like this to produce the amount of coins needed in the ghetto.

10 Mark coins were first issued December 27, 1943 and were minted in both magnesium and aluminum (depending on which was available). The 5 Mark coins were not issued until February 22, 1944, but they were dated 1943. They were also minted in magnesium and aluminum. The 20 Mark coins were dated 1943 but minted in April 1944. They were issued April 22, 1944, a few weeks before the ghetto was 'liquidated.' Only 600 pieces were made.

There were a few trial 5 Pfennig pieces with the Type 1 design minted in magnesium, and an unlisted piece made of nickel (photo seen later in this article.) Trial strikes of 10 Pfennig (Type

2) pieces and later 5, 10, and 20 Mark coins were produced in precious metals, sometimes with reeded edges. Trial strikes in lead are known to exist for all the denominations, though it is not certain if they are the authentic ones or were manufactured by mint director Wladyslaw Terlecki after the war, in Warsaw.

The 20 Mark coin had one tiny added detail which was not added to the other denominations. In an effort to prevent counterfeiting, a tiny triangle was added below the 'r' in Mark on the reverse. Because of its scarcity and value as a collectible, a number of 20 Mark counterfeits were indeed made after the war and can be detected by the lack of that triangle.



Security triangle below R in Mark

Guy M. Y. Ph. Franquinet's "Litzmannstadt...a Chapter of German Monetary History" revealed many details of the coin production process, based on interviews with Mordechai Brown, then living in Tel Aviv, a former worker in the Lodz Ghetto metalworking department. The steel dies were turned from a special water-quenched steel. The lathe mechanic was Mr. Feerman; the master mechanic was Mr. Matchinger. Engraving was done by Mr. Glaser, followed by "hardening on the forge fire of a camp forge in water," done by Mr. Barock. The dies were tempered until they turned blue.

A master hub was produced, and the coins were minted by master dies, working hubs, and working dies. The working dies were first 'slightly struck,' then turned, refinished, embossed, re-engraved, hardened, and polished. Prior to hardening, a trial strike was produced in lead.

The master hub lasted for the complete minting cycle. Due to hardening errors or poor quality steel, cracks often formed in the working dies, and they wore rapidly. A lot of experimentation took place to try extending the life of the dies, usually to no avail.

The planchets were punched from sheet metal 2 meters long and



6 mm wider than the coin, using a 25 ton cam press. The coins were also minted with a 25 ton cam press, with planchets inserted manually one by one and minted in a collar. Upper and lower dies were secured with a retention pin to insure proper alignment. The minting operation was always carried out under supervision of the police force, and minting tools were locked up when not in use.

There are a number of varieties of the 10 Mark coin, which are fully listed and illustrated by Franquinet. These are variations in the umlaut, the two dots above the 'u' in 'uber.' Apparently they were left off the master hub, so they had to be manually embossed into each working die.

The metalworking department, besides being responsible for minting coins, manufactured as many as 49 different items. These included buckets, pullers, cutting tools, screwdrivers, fuel containers, shovels and cutlery. The metalworkers also turned out 40 million steel cores for infantry ammunition every month. They may also have worked on A4 rockets, but details are lacking.

Looking back on all of this, it is incredible that these coins came into being. It is not possible to describe all the horrors ghetto residents endured at the hands of the Nazi regime. Yet they managed to be productive in spite of it. The coins are a tangible

reminder of what they produced under inhuman conditions.

This collection of Litzmannstadt coins was a fortuitous find. They were part of a single large lot of anti-Semitic and Holocaust coins and medals in a Goldberg's auction. The key item in the lot was a specific 1694 medal I had long sought. Bidding on the entire lot to get this one particular coin was a bit of a gamble, though the other items in the lot seemed intriguing. As it turned out, the monetary value of the items exceeded their hammer price, and their historical value far exceeded that, once I realized their significance. It was also amazing how well preserved most of the magnesium coins were, since magnesium degrades so quickly over time.

As mentioned above, there have been a number of counterfeits made in all denominations. All the coins pictured here are from the one auction lot, which included the provenance tags from William M. Rosenblum auctions. Rosenblum has been in the numismatics business since 1971 and is an expert in this area-- therefore I am confident in the authenticity of these coins.

The saying: "Before you buy the coins, buy the book" holds true here. Ray and Steve Feller's book "Silent Witnesses: Civilian Camp Money of World War II" has been in my library for years. It is a fascinating and well-documented catalog with much

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additional historical information about coins and currencies from camp locations all around the world. After obtaining the lot at auction, research for this article led to finding a copy of Lance Campbell's book "Prisoner of War and Concentration Camp Money of the 20<sup>th</sup> Century," which includes World War I information as well. Another important find was a copy of "Litzmannstadt...A Chapter of German Monetary History." Written by Guy M. Y. Ph. Franquinet and others, it includes valuable comments from

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individuals directly involved in ghetto coin manufacture, as well as structural analysis of the coin metals and the die analysis mentioned above. Using these and other resources, this article is an attempt to retell and clarify the story of the coins of the Lodz/ Litzmannstadt ghetto. Who knows if or when any further details will ever emerge?

Finally, I want to thank my partner and budding numismatist Susan for her expertise with editing. ☐

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5 Pfennig pattern, nickel. 19mm.

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10 Pfennig Type 1, magnesium, 21.2mm, 0.95gm. Mintage 100,000; most destroyed after minting. Campbell 4751a, Feller PO-571, Krause KM-Tn1



10 Pfennig Type 2, magnesium, 19.1mm, 0.76 gm. Mintage 1,000,000 Campbell 4751b, Feller PO-572, Krause KM-Tn5. Note the corrosion typical of magnesium coins



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10 Pfennig Type 2, trial pieces in copper, nickel, and silver Varieties of Campbell 4751b, Feller PO-572, Krause KM-Tn5. It is likely that these are counterfeits since there should be a small square dividing the inscription between the words “Litzmannstadt” and “Der” on the obverses.



5 Mark, aluminum, 22.5mm, 1.57gm, 1.6mm. Campbell 4752b, Feller PO-573b, Krause KM-Tn2



5 Mark, magnesium, 22.7mm, 1.03gm, 1.8mm. Campbell 4752a, Feller PO-573a, Krause KM-Tn2a Mintage 800,000 all metal varieties



10 Mark, magnesium, 28.4mm, 1.75gm, 1.7-2.1mm Campbell 4752a, Feller PO-573a, Krause KM-Tn2a Mintage 100,000 all metal varieties



10 Mark, aluminum, 28.3mm, 'flat die'  
Campbell 4752b, Feller PO-573b, Krause KM-Tn3



10 Mark, aluminum, 28.3mm.  
Thin planchet 1.2-1.3mm, 2.6gm  
Campbell 4752a, Feller PO-573a, Krause KM-Tn2a



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10 Mark, aluminum, 28.3mm. Thick planchet 2.1-2.2mm, 3.4gm  
Campbell 4752a, Feller PO-573a, Krause KM-Tn2a



White metal copy "faux de souvenir"



20 Mark, aluminum, 33.45mm, 6.98gm Campbell 4754, Feller PO-575,  
Krause KM-Tn4

# ISRAEL'S TRADE COINS AND BANKNOTES

By Simcha Kuritzky NLG

Continuing from my article in the last issue of the Shekel is the following proposal for a new catalog for Israel circulating or trade coinage, and related items. Collectors in Israel don't limit themselves to issues by the State, so this catalog shouldn't either. When the British invaded the Holy Land from Egypt, they made Egyptian coins legal tender until 1927 when the Palestine Currency Board issued coins and notes, so these precursors to modern Israel's money should be included.

Sylvia Haffner's ground breaking work *The History of Modern Israel's Money*, first published in 1967, included coins and notes issued by the Ottoman Empire from 1909-22, Egypt under the British Protectorate (1916-20), and, of course, the Palestine Mandate (1927-47). Bertram & Weber's *Catalog of Israel's 20 Years Coins & Currency* includes the Palestine Mandate issues. However, Arnold Kagan's book *Israel's Money & Medals*, first published in 1973, drops all the pre-State coinage and banknotes, as does the combined work by Kagan and Sylvia Haffner

Magnus in the 1973 catalog produced by AINA (and reprinted through 1988). Both catalogs that include pre-State issues consign them to the back of the catalog, as if they were an afterthought, or more likely, considered to be of interest only to the most advanced collector.

A revised catalog of Israel money should start at the beginning of the recent era with the Egyptian coinage and banknotes. The Ottoman Turkish money should be excluded, even though it certainly circulated into the Mandate period, because the Ottoman coinage system was very complicated, they used a different standard from the officially endorsed Egyptian coinage, and there is no clear cut-off for the recent period since the Ottomans ruled over Jerusalem for four centuries. Similarly, French and British gold coins also circulated in the Holy Land, those should be excluded as well. This catalog should also differ from the 1967 book in that it would include Egyptian coins of 1922-24 since those were legal tender in the Palestine Mandate, and extend

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the Egyptian coinage back to the reform of 1876 since the silver and gold coins had the same weights

as the later pieces and so would have continued to circulate at face value.



Note that the Jewish National Fund issued receipts for a special donation during the British Mandate denominated in תש"ך *ghrush*, which is the Egyptian name for a one-hundredth pound

(the Hebrew term **אגורה** *agora* was only coined in 1960). I also would include the *kofer hayishuv* ½ mil tokens of 5699 since those were official government issues of the *Yishuv*.



Banknotes should be included with the coinage listing, because the money people would encounter in daily commerce was both coins and notes. Israel's money has continuously moved from banknotes to coins, and the best way to show that is to display them together. Most catalogs also segregate Israel's money by

time period, making it difficult to see how the previous coinage influenced the current one. This problem can be overcome by combining all authorities' money and list all issues strictly by denomination over time. If nothing else, it would differentiate the new catalog from all previous ones.

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Dates should be displayed in whatever form they appear on the coin or note. While displaying Arabic or Hebrew used to be difficult (the Haffner catalog used hand-written Arabic), with most programs today supporting Unicode, it's now trivial. If the date does not appear in Western numerals, the Krause standard of displaying it afterwards in parentheses should be followed, such as תש"ך (1959/60). For special issues associated with a particular time period, such as the trade Hanukkah coins, I would put the actual Western dates in the parentheses using the standard Israel representation, such as for the ten sheqalim coin התשמ"ד (1-8. XII.1983) or the Bank of Israel silver anniversary coins מ"שתה (1.XII.1979).



Denominations that got reused, should be cross-referenced under

the original name, but listed under the correct value. For example, Israel issued a one agora coin from 5720-40 (1960-80) and again from 5745-51 (1985-91). The first coin ought to be listed right after the 10 prutot, and at the end there should be a comment that the agora was reinstated in 1985 to replace the 10 sheqalim (equivalent of 100 lirot) and would be found in that section of the catalog. The denominations would be in strictly ascending order, with the sole exception that I would list the Palestine Currency Board mils and pounds directly after their Egyptian equivalents, even though the PCB version was worth only 97.5% of the Egyptian.



One problem with listing coins by denomination rather than by



date is how to handle mint and proof sets, especially one-year type sets such as the Israel's 25<sup>th</sup> anniversary set. However, since Israel has issued mixed-year sets, even sets of coins from different decades (e.g., The Coin and the Moon set), listing all coins by year wouldn't solve the problem. The mint, proof, and piedfort sets should be listed chronologically in the back, starting with the Egyptian coins, but in the regular listing, each coin should be cross-referenced with the catalog number of the set (or sets, when they appear in multiples). Where trade-style coins exist in multiple formats in the same year, such as regular strike, with a star, piedfort, and/or Hanukkah inscription, the differences should be explained in the introduction to the series but all the coins listed chronologically. The Krause format of listing them separately is confusing, especially

since they often show the wrong coin's photograph at the start of a listing.

In order to list coins and notes by value, they would have to be indexed by a unit equal to one-tenth mil. This would accommodate the para coins (quarter mil) issued by Egypt under the Ottomans. So the mil or prutah would be 10 units, the ghursh or agora 100 units, funt or lira  $10,000 = 10^4$  units, sheqel  $10^5$  units, agora under the new sheqel  $10^6$  units, and new sheqel (shekel)  $10^8$  units. The highest denomination so far is the 200 new shekels banknote which is  $2 \times 10^{10}$  or twenty billion units (twenty thousand million for those who use the British reckoning). The catalog number would begin with a number equal to the exponent of the unit followed by the value. So a prutah is 11 and a half lira is 25. The quarter units would be rounded up to 3, so the 250 pruta or 25 agorot would be 23. Only the Egyptian para-denominated coins and fractional milliemes, as well as the Hagana  $\frac{1}{2}$  mil token use a single digit. So far, only the 100 and 200 new shekels banknotes would have three digits. This would be followed by a letter indicating the issuing authority: A Ottoman, B Sultinate of Egypt, C Kingdom of Egypt, D Palestine Currency Board, E Jewish Government (both Jewish Agency and Provisional Government), F-J State of Israel.



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For Israel, the letters would also indicate monetary system: F pruta/lira, G agora/lira, H new agora/sheqel, I agora/new sheqel, and J new shekel. So far, only banknotes are issued under J, as well as commemorative coins

which would be in their own catalog described in the earlier article.

Such a catalog would be useful to collectors of modern Israel's money, and may even attract new collectors. ☐

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## FOUR CHAPLAINS CHALLENGE COIN



The Chapel of Four Chaplains celebrated its 70<sup>th</sup> anniversary on February 3, 2021. Located at Philadelphia's Navy Yard, the chapel is named for four heroic Army chaplains who made the supreme sacrifice at sea. When their troop transport SS *Dorchester* was torpedoed in the North Atlantic just after midnight on February 3, 1943, the Rev. George Fox (Methodist), Rabbi Alexander Goode (Jewish), Father

John Washington (Catholic) and the Rev. Clark Poling (Reformed) helped evacuate the ship and guide wounded men to safety. As time ran out, they removed their life jackets and gave them to others. Last seen with arms linked, praying and singing hymns as *Dorchester* sank, the chaplains perished with nearly 670 others in the worst single loss of American personnel of any U.S. convoy during World War II. ☐

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# MEDALS COMMEMORATE POPE PAUL VI TRIP TO THE HOLY LAND JANUARY 4-6, 1963

By Mel Wacks NLG

No pope ever traveled to Jerusalem until Paul VI spent one day in the city, on January 4, 1964. That pilgrimage also marked the first time a reigning pontiff had ever been on an airplane.

Equally remarkable, Paul VI was the first pope to leave Italy in more than 150 years. A number of medals were issued to commemorate this event.



Jordan gold “Holy Land Papal Visit” Medal 1964, 45mm. 73gm. By V. Lorioli and E. Varisco. The obverse features busts of Pope Paul VI and King Hussein facing one another, with inscriptions in Latin and Arabic “Hashemite Kingdom of Jordan.” On the reverse are views of the Church of the Holy Sepulchre and the Dome of the Rock separated by an olive branch growing from a

tree stump. Photos courtesy of Heritage Auctions.

## Here is the Pope’s farewell to King Hussein:

Salem Aleikum!

The time has come for Us to take leave of this blessed land after Our unforgettable pilgrimage. We cannot depart without expressing anew and publicly Our profound

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gratitude to Your Majesty and to the civil authorities who have done so much to facilitate Our travels and make them fruitful.

Forever in Our heart We shall bear the consoling memories of this humble visit to the Holy Places, and of the warm welcome extended to Us by the inhabitants of this sacred land. May God reward them, may He wipe away their tears, and grant them peace, prosperity and true happiness.

In the words which the Apostle Paul used to the Christians of Ephesus, in bidding them farewell, We also commend you to God and to the word of His grace, who is able to build up, and to give the inheritance among all the

sanctified» (Act. 20, 23). And, as he wrote to the same Ephesians, We exhort you: Let all bitterness, and wrath, and indignation, and clamor, and reviling, be removed from you, along with all malice. On the contrary, be kind to one another, and merciful, forgiving one another, as God in Christ has generously forgiven you (Eph. 4, 31-32).

And, repeating the apostolic salutation. Peace be to this land, and to all those who dwell herein», We call down upon you all the richest graces from on high, imparting to you and your loved ones and to all the beloved people of Jordan Our particular fatherly Apostolic Blessing. *Khatar Kum!*




Israel bronze “Terra Sancta” Medal originally issued in 1963, just 620 bronze medals specially engraved “VISITE DE S.S. LE PAPE PAUL VI 5.1.1964,” for Pope’s visit in 1964, 59mm. 105gm. Obverse: the Holy Land in perspective following the style of ancient maps where the Mediterranean Sea is at the bottom; in the center, above, the Latin words ‘Terra Sancta’ (Holy Land) between the Sea of Galilee and the Dead Sea. Reverse: is the verse in Hebrew: “Love thy neighbor as thyself” showing the origin, Leviticus 19:18; In the center is the verse in English and French. On the rim to the left, is the verse in Latin. And the State emblem and the words “State of Israel” in Hebrew and English are incused on the edge. Photo courtesy of [www.sheqel.info](http://www.sheqel.info)

*Continued*



Vatican silver-plated, 50mm, 1964. A portrait of the Pontiff is featured on the obverse, and the reverse depicts St. Peter at center, St. Peter's Basilica behind left, and Mount Calvary behind right. Designed by Erminio Varisco.



Vatican, silver, 44mm, 41.9 gm, 1964, silver Extraordinary Medal commemorating Pope Paul VI's visit to the Holy Land, January 4-6, 1964. Obverse: The Adoration of the Magi. Reverse: Representation of Jesus resurrected, his hand raised in blessing. Designed by Giuseppe Pirrone. Photos courtesy of [www.vaticancoins.com](http://www.vaticancoins.com). 



## SAMUEL BRONFMAN 80TH BIRTHDAY MEDAL



Samuel Bronfman was born in Bessarabia, then part of the Russian Empire (present-day Moldova). He and his parents were Jewish refugees of Czarist Russia's antisemitic pogroms, who migrated to Wapella, Saskatchewan, Canada. They soon moved to Brandon, Manitoba. A wealthy family, they were accompanied by their rabbi and two servants. Soon, Samuel's father Yechiel learned that tobacco farming, which had made him a wealthy man in his homeland, was incompatible with the cold Canadian climate of that region. Yechiel was forced to work as a laborer for the Canadian Northern Railway, and after a short time moved to a better job in a sawmill. Yechiel and his sons then started making a good living selling firewood and began a trade in frozen whitefish to earn a winter income. Eventually, they turned to trade horses, a venture through

which they became involved in the hotel and bar business.

In 1903, the family bought a hotel business, and Samuel, noting that much of the profit was in alcoholic beverages, set up shop as a liquor distributor. He founded the *Distillers Corporation* in Montreal in 1924, specializing in cheap whisky, and concurrently taking advantage of the U.S. prohibition on alcoholic beverages. The Bronfmans sold liquor to the northern cities of the U.S. such as Boston, New York City and Chicago during the Prohibition era, while operating from the perimeters of Montreal, Quebec where alcohol production was legal.

Bronfman's Distillers Corporation acquired Joseph E. Seagram & Sons of Waterloo, Ontario, from the heirs of Joseph Seagram in 1928. Bronfman eventually built an empire based on the appeal of brand names developed previously

Continued



*Continued*

by Seagram — including Calvert, Dewars, and Seven Crown — to higher-level consumers. His sales were boosted during the United States' abortive experiment with prohibition, and he was apparently able to do so while staying within the confines of both Canadian law, where prohibition laws had been previously repealed, and American law.

In 1952, Samuel Bronfman established The Samuel and Saidye Bronfman Family Foundation, one of Canada's major private granting foundations. Bronfman was President of the Canadian Jewish Congress from 1939 to 1962, and he was made a Companion of the Order of Canada in 1967. In 1971,

he helped to establish the Bronfman Building at McGill University, which houses the Desautels Faculty of Management. The building was named in his honor as appreciation for his donation to the university. The Bronfman family has continued its support of the university; in 1993 they created the McGill Institute for the Study of Canada, and in 2002 donated the Seagram Building on Sherbrooke St. to McGill.

The Bronfman Archaeology Wing of the Israel Museum in Jerusalem, Israel, is named for Bronfman and his wife. □

Source: Wikipedia

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## EDGAR BRONFMAN WORLD JEWISH CONGRESS MEDAL



Photo of medal offered for sale on ebay by top-quality.auction.

*Continued*

Ronald S. Lauder declared: "Many Jews around the world are better off today because of Edgar [Bronfman's] determined, unrelenting fight for justice on their behalf. His name will forever be enshrined in the history books. He not only turned the World Jewish Congress into the preeminent international Jewish organization that it still is today and broadened its base by bringing in new member communities in Eastern Europe and other countries.

"He was also one of the architects of the liberation of Soviet Jewry. His tenacity secured a small measure of justice for the victims of the Holocaust, and their heirs. He enlisted successive Administrations in Washington in the fight for restitution and compensation from more than a dozen European countries, and without him, there would today be no Swiss Banks Settlement. "Edgar was throughout his life an ardent supporter of the State and the People of Israel, but he was also never afraid to speak his mind when he felt it was necessary. Many Jews will be forever grateful for his generosity which enabled generations of young Jews to learn about their roots and identity.

"He was an ardent campaigner against anti-Semitism and all forms of racism. He advocated for a better understanding between

different faiths and peoples, and his credo was that mutual respect was the key to overcoming hatred and to creating a better world.

"For many decades, Edgar Bronfman was Diaspora Jewry's undisputed leader. He was a household name wherever he went, and many heads of state and government sought his advice. He was also a successful entrepreneur who turned the family business Seagram into one of the world's leading companies."

Edgar Miles Bronfman was born on 20 June 1929 in Montreal, Canada, as the eldest son of Samuel Bronfman and Saidye Rosner Bronfman. After graduating from Williams College with a B.A. degree in 1950 he joined the family business Seagram's. In 1957, he took over as head of Seagram's US subsidiary and became a naturalized American citizen. Following his father's death in 1971, Bronfman took over as president, treasurer, and director of Seagram's.

In 1982, Bronfman became the first representative of any Jewish organization to speak before the United Nations. Addressing the Special Session on Disarmament, Bronfman said, "world peace cannot tolerate the denial of the legitimacy of Israel or any other nation-state." He also said that the charge that Zionism is racism was an abomination.



Edgar Bronfman with President Clinton.

Bronfman was a noted philanthropist who has given large amounts of money to Jewish causes, including Hillel: The Foundation for Jewish Campus Life. He established the Bronfman Youth Fellowships in Israel, a leadership program for Jewish youth, and was the founder of the website MyJewishLearning.

com. Bronfman also served as president of the Samuel Bronfman Foundation and founded the Bronfman Youth Fellowships in Israel.

Edgar Bronfman died in New York on December 21, 2013 at the age of 84. □

Source:

[www.worldjewishcongress.org](http://www.worldjewishcongress.org)

# PIDYON HABEN AND BAR MITZVAH MEDALS

Courtesy of Historama



This medal commemorates the Jewish ritual of “Pidyon HaBen” which is when the parents of a firstborn baby boy redeem their son from priestly service by giving an amount of silver to a Kohen. The obverse depicts a pair of hands delivering the priestly blessing of the Kohen with the Hebrew text of the blessing surrounding the edges. On the reverse is the text of the Biblical commandment to redeem the firstborn: “Every Male Firstborn You Shall Redeem / In the Value of Five Shekels / [This Coin is] One Silver Shekel”. According to Jewish law, the coins used for this ritual must contain the requisite amount of silver as the original Holy Shekel which is believed to have contained

between 100-117g. The medal was designed by Vivian Cohen in 1955 and was produced by Kenning & Spencer of London to be 35mm and weigh 21.05g.

Another medal, made in Israel in 1971, depicts a young boy reading from the Torah at age thirteen on the obverse, which is when he becomes “bar mitzvah” and is now qualified to partake in the commandments from the Torah. On the reverse of the medal are the twelve symbols representing the twelve tribes of the Jewish people and the emblem of the State of Israel.

This medal was designed by Rothschild and Lippman and minted by Kretchmer, and is 45mm and weighs 47g. in UNC. 卐

*Continued*



This official Israel State Medal was designed by Rothschild and Lippman, and minted by Kretchmer.

## LIKE FATHER, LIKE SON



Dan Randolph (left) proudly displays the 2020 Ben and Sylvia Odesser Award, presented by TAMS (Token and Medal Society) and AINA for the best article published in The Shekel in

2019. Dan's article was "Rabbi Isaac Mayer Wise, Reform Judaism and Cincinnati." Dan's son, Marc (right), displays the Odesser Award he won in 2003. [👉](#)



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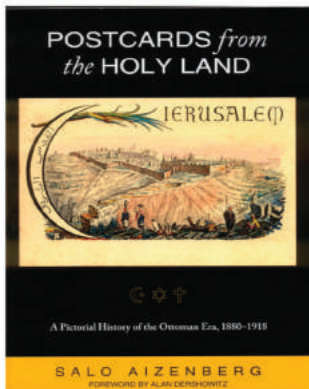
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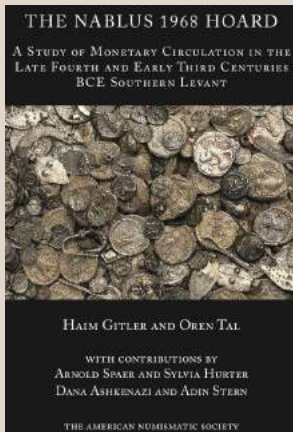
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### The Nablus 1968 Hoard: A Study of Monetary Circulation in the Late Fourth and Early Third Centuries BCE Southern Levant

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Prof. Oren Tal of Tel Aviv University

with contributions by Arnold Spaer, Sylvia Hurter,  
Dana Ashkenazi, and Adin Stern

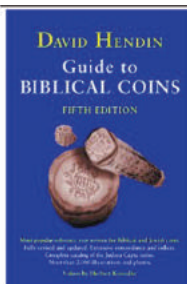
The Nablus 1968 Hoard is the largest late Persian/early Hellenistic period coin and jewelry hoard recorded from the southern Levant and the largest known hoarded assemblage of Samaritan coins. This study provides a detailed catalogue of all the coins and pieces of jewelry the authors managed to record.

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